AN ESSAY UPON *Lineage and Succeſſion*, OR, *Hereditary indefeaſible RIGHT* tried at the Scripture-Bar and ſet aſide.

1 Pet. xi. 17. *Fear GOD, honour the King.*
Gal. v. 15. *But if you bite and devour one another, take heed that ye be not conſumed one of another.*

Written by a Perſon of Honour.

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An Eſſay upon Lineage, &c.

VAIN carnal Men make carnal Policy
The Rule and Plummet of their Regency,
Whereby they do their Schemes of State adjuſt,
To ſerve their Int'reſt, Averice and Luſt.
By carnal Motives wicked Men excite
Their Sovereigns oft to that which is not meet.
Riches and Honour, Splendor, Pomp and State,
And earthly Pleaſures are their ultimate
End and Deſign, and conſequently all
Their Meaſures muſt be calculate to fall,
From this their *Zenith*, to the *Horizon*
Of worldly Greatneſs and a temporal Throne:
But the unerring Word is that whereby
They all their Projects ſhould adjuſt and try.
Mens Rules are crooked, but this Rule is even,
Their Rules are earthly, but this is from Heaven;
By this juſt Rule we ſhall for once eſſay
To know who ought, or ought not bear the Sway.
It is not to the Purpoſe to go back,
And all the ancient Hiſt'ries to ranſack,
For the firſt Riſe of lofty Monarchy,
Whether the Eldeſt of the Family
Should bear the Sway, or any other Son,
More fit to rule, ſhould ſit upon the Throne.
Grand Loyaliſts contend, the Firſt is he
That with the Power ought to inveſted be,
Without Reſpect to any Quality;
Save only that he ſucceeds lineally.
Well, if 'tis ſo, how comes't to paſs that one
Of *Ham's* curſt Line did firſt aſcend the Throne?
Nimrod, I mean, who Monarchy did found,
Whilſt *Shem* and *Japhet's* Iſſue did abound;
His elder Brethren, who had Right to reign,
And, for uſurping, ſhould have made him ſwing
In a ſtrong Rope, and not have own'd him King.

Sure, ev'n at firſt, he did the Rule tranſgreſs,
Which oft-times ſince has been infring'd no eſs,
By Conqueſts and Revolts, and Uſurpations,
Default of Iſſue, and by Reſignations,
Conſpiracies and Plots through all the Nations
This Day on Earth; ſo that there is not one
Who wears a Crown, or ſits upon a Throne,
Can by a juſt Genealogy now ſhew,
That he is of the Stock and Lineage true
Ab intio.
To ſay he can his ſovereign Lineage trace
Some Ages paſt, or, for a vaſt long Space,
Make it appear he doth by Line ſucceed,
Is not enough, he muſt go to the Head,
Or Fountain, whence his Royalty began,
Or elſe it halts; for ſo may any Man,
Who can uſurp and graſp the Sceptre, ſay.
My Offspring may pretend, another Day,
They have ſucceeded long, and have good Right
To exerciſe Authority and Might.
But, not to be concern'd with this or that
Thought and Opinion of each Diſputant,
I come to Scripture-Inſtances to try
Who ſhould ſucceed unto the Monarchy.
Let *Turks* and *Pagan* Princes take their Way,
And antichriſtian Potentates bear Sway,
Ev'n as they liſt, and againſt other fight,
And take Dominion who has greateſt Might,
As it has been even from the firſt to laſt,
Both in the preſent and the Ages paſt;
He, who by Fraud or Violence can ſnatch,
Lays hold on, and keeps faſt what he can catch;
I mean the Wicked, who no Rule obſerve,
But only that which doth their Int'reſt ſerve.
But Chriſtian Kings, who make the ſacred Word
Of Truth their Rule, and own a ſovereign Lord,
As ſole Umpire and righteous Judge of all,
Submit unto his Laws canonical,
By which they're taught to prudent, equal, juſt
And upright Things, diſclaiming Vice and Luſt,
And are for handing to Poſterity
The Sceptre of a juſt Authority,

And to the neareſt Kinſman leave the Throne,
Provided the immediate Heir be one,
Who doth not ſerve the Whore of *Babylon*,
Or otherways unqualify'd: If ſo,
They will not let the royal Sceptre go
Into the Hand of an uncircumcis'd
Idolater, leſt People ſhould be leis'd,
The Hedge broke down, and GOD's Vineyard laid waſte,
Vile Men ſet up, and all the good oppreſt.
Should e'er the Crown be ſet upon the Head
Of one whoſe very Principles doth lead,
To perſecute, deſtroy, oppreſs and kill,
Such as don't fully ply unto his Will?
Here's no Injuſtice done the Heir of Line,
Example, Precept, and the Rule Divine,
Do all agree in this, and plainly ſhew,
Unto ſuch Heirs no Heritage is due.
Firſt, By this Rule, 'tis only thoſe who fear
The LORD, and ſerve him who ought Rule to bear.
The Juſt, who Bribes and Avarice do hate,
And prudent are, ſhould guide the Helm of State;
But, where theſe princely Virtues are not found,
The preſent regnant royal Prince is bound
To paſs the neareſt Heir, and take the next
Prince qualified, in due Time to be fixt
Upon the Throne, when it ſhall vacant be;
And for Examples you may plainly ſee,
Jacob was choſen, *Eſau* was rejected,
Unſtable *Reuben* likeways was ejected;
Becauſe he was perverſe the royal Sway
From him did paſs, and did on *Judah* ſtay.
Saul loſt the Crown, becauſe he did offend,
Which after him to *David* did deſcend,
An upright Man, who well deſerv'd the ſame,
And a long Race of Kings from his Loins came;
Yet even the firſt, who did to him ſucceed,
Was not the Eldeſt, as we plainly read,
Becauſe the princely Virtues were not found,
In *Adonijah*, which did much abound
In *Solomon*. The latter was elected,
And ſo the firſt by conſequence neglected.

Beſides

Beſides you likewiſe know how *Reboboam*
Was counter-king'd and mock'd by *Jeroboam*,
Who more than Half the Kingdom took away,
Which he could ne'er recover to this Day.
Bad Counſel ruin'd this proud head-ſtrong Prince,
As it has likeways many others ſince.
Sage Counſellors who much Experience had
In State-Affairs, who long the Court had tread,
A Miniſtry which ſerved in a Reign
Where Virtue flouriſh'd, and each brave Deſign,
He did diſcard, for a new Miniſtry,
Who him adviſ'd to a deſpotick Sway.
The Counſel pleas'd him, for Ambition, Pride,
And Arrogance, excited him to guide
The Helm of State a new Way of his own,
Which to his Sire and Grandſire were not known:
The Mob ſeek Terms of him, whoſe royal Will
Muſt be their Rule, let it be good or ill;
Their Inſolence he would chaſtiſe for this,
Ev'n for ſuſpecting he might do amiſs.
Well, what come o't? What did this Monarc gain
By his new Council? *Iſrael* mock'd his vain
Tyranniek Boaſtings, bidding him ſee to
His own Affairs, for they knew what to do.
Accordingly they inſtantly broke off,
And at his haughty threatning Boaſts did ſcoff.
By Force he try'd them back again to bring,
But inſtantly they chus'd another King,
Who ſtood it out, and did his Force defy;
Th' Effect of his new high-flown Miniſtry.
Theſe Baulks and Breaches in the Royal Line,
Were every one, by Sufferage divine,
Either approv'd; or by expreſs Command
Of him whoſe Counſel ſhall for ever ſtand,
Theſe Things were all tranſacted, wrought and done
Therefore no new Thing to convey the Crown
To remote Branches of the Royal Line,
When Heirs pretend, and wickedly incline
To tyrannize, or are not qualify'd
To be intruſted, or ſo dignify'd.
Great Need there is the ſacred Throne to fence,
Leſt *Belial*'s Sons aſcend it, and from thence

Send

Send *Edicts* forth, impow'ring Men to slay
Such as will not without Reserve obey,
Subvert Religion, and impiously
Set in it's Place hateful Idolatry,
Which at it's Heels brings always Tyranny.
Yea, grant the King idolatrous alone,
And by his Edicts would not trouble one
To turn Apostate, or renounce the Faith,
Which is absurd, in any one who saith
He can be so; for Fire and Water may
Be reconcil'd, if gross Idolatry
Can suffer true Religion to exist
Where it has Pow'r the Godly to resist,
It must exert it from Antipathy,
Its opposite must conquer or must die.
But yet suppose it could the Throne possess,
Tamely submit, and in noways distress
The meanest Clown, who do account it vile,
For so do all, who don't their Robes defile
With the Pollutions of the scarlet Whore,
I say, suppose it could all this endure,
Would not Court Favours, Posts and Pensions too,
Have Influence to make much People bow,
Who are not fixt, nor for the Truth do care;
Such Baits to them would surely be a Snare.
But let it yet be yielded, that all this
Not in the least could mar the People's Bliss,
They still might be religious, and promote
True Piety, Religion, and what not,
The Sovereign surely doth the Danger know
Of Innovation, when it happened so
To such and such, who try'd the Thing before,
Let him have Rest, he'll never trouble more
The Peace of any, ev'n do what they list,
Provided that they do him not resist.
Ten thousand Things might be said *pro* and *con*,
Which for Succinctness I shall let alone
And every Thing, that is alledged shall yield,
That Fire and Water may be reconcil'd,
And scorching Flames with Ice may be congeal'd.
But one Thing yet I would be glad to know:
Suppose a Monarch acting so and so,

Directly

Directly croſs unto divine Command
Ev'n ſingly, and no Man to have a Hand,
Or leaſt Acceſſion, Part, or Portion in
His perſonal abominable Sin,
Whether or not it doth not God offend,
And loudly call upon him to contend,
Both with the Sovereign, and the People too?
One *Achan* in the Camp much Hurt did do;
For *David*'s Sin, a Man of God's own Heart,
Great Numbers of his Subjects ſore did ſmart,
Yea, all bad Kings, who reign'd in *Iſrael*,
Are by the Sp'rit of Truth oft blam'd for all
The Miſchief, Damage, Miſery and Sin,
That the whole Nation was involved in;
Becauſe they oft-times did the ſame begin.
The King's Example doth not only go
Great Length with many, but the Caſe is ſo,
The King and People do but make up one
Politick Body, and the King alone
Tranſgreſſing, as their Head brings Wrath upon
The People all, as well as on the Throne.
Whilſt *Jews* were by *Theocracy* govern'd,
We do not read that People were concern'd,
Or plagu'd for Sins that Kings did commit;
But after, when their Kings on Thrones did ſit,
The Sovereign's Sins were always charg'd upon
The Nation, tho' done by the King alone.
How ſhall the People thus evite, if they
Will have a Head that loves Idolatry?
I hope none will affirm, that God will now
Permit, wink at, approve of, or allow,
That which he puniſh'd in the Days of old;
'Mongſt Chriſtians let not ſuch a Thing be told!
He's of one Mind, and cannot change nor lie,
What once he hates, he hates eternally.

FINIS.

Advertiſement.

THAT ſoon will be publiſhed a Piece, called *A Catechiſm for the Rebels of* Scotland *and* England.